THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The nature of man is not confined within his intellectual faculties, but includes them. There are his will-power, his moral sense, his spiritual aspirations, his affections, all coming into active exercise with every dawn of intelligence, and moulding his character day by day."

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THE FULFILLMENT OF PROPHECY.

Two of the greatest nations of the earth, Great Britain and the United States of America, are at the present time on the verge of concluding a treaty which is the evident first step towards the fulfillment of the Utopian dream of universal world peace. Some time ago, in the month of December, 1910, President Taft of the United States, in public utterance declared that, "If now we (the United States of America) can negotiate and put through to positive agreement with some great nation to abide the adjudication of an international arbitral court in every issue, no matter what it involves, it would be an enormous stride towards the realization of world peace and the abolishment of war." The applicability of this implied invitation of President Taft has been emphasized by the recent declarations of Sir Edward Grey, foreign secretary of the British Government, on March 18th, 1911, in which the proposition is looked upon with favor and the invitation tacitly accepted. The thought of the future possibility of this action, and the ultimate influence which will necessarily flow from it upon the peace of the world at large is a field for glorious speculation.

The inception of this idea and the beginning of its active realization brings to mind the word of the Lord as spoken by His prophets of olden times. Isaiah, the inspired of God, saw behind the veil of the future ages and declared in powerful language that

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 2, 3, 4.) Micah, in the fourth chapter of his prophecies, corroborates in almost identical language the prophetic utterance of the statesman prophet.

The remarkable coincidence that both prophets make specific mention of the fact that this era shall be preceded by the establishment of the house of the Lord in the top of the mountains, and that the nations shall flow into it recalls to mind the history of the Church of Jesus Christ of Latter-day Saints.

Guided by the hand of Jehovah, the Church, from its very inception, seemed to have been led irresistibly to its present resting place in the midst of the Rocky Mountains. From New York to Ohio, was but one step in the series of movements. Missouri and Illinois were next settled, and eventually the clouds of persecution lowered over the body of the saints, and broke in the martyrdom of the Prophet and the Patriarch. Homes were deserted, lands forsaken, and under the guidance of the modern Moses, Brigham Young, the people crossed the great plains and settled in the basin of the Great Salt Lake Valley, in very deed the tops of the mountains, their peaks crowned by the eternal snows. From that day the prophecies of Micah and Isaiah begin their fulfillment. Converts made in practically every civilized nation of the earth, flowed into her valleys in a perpetual stream. The waste lands were made productive, flocks and herds covered her everlasting hills. But the motive power of this great influx was not the accumulation of worldly wealth and power, but a desire to "go to the mountain of the Lord, to the house of the God of Jacob," to learn of His ways, and "to walk in His paths." Temples, or houses of the God of Jacob, were established, and in them was carried on the great work of baptism for the dead, in which they, the parents might not become perfect without us. (Heb. 11: 40.) This was the magnetic power which drew the honest and the true in heart in such numbers to the mountain of the Lord.

Contemporaneous with this great work of the gathering, and apparently guided by the wisdom of the Lord, the arbitral settlement of international difficulties had its inception. From 1840 to 1860 there were thirty such disputes between different nations settled amicably—settlements which averted conflicts of carnage

and bloodshed. From 1860 to 1880 the number had increased to forty-four, and from 1880 to 1900, to ninety. Upon the initiative of the Tsar of Russia, a conference was called in 1899 of the different world powers to meet at The Hague, for the purpose of considering the great question of the arbitral settlement of international quarrels, and the establishment of a permanent arbitration court. The idea was adopted and an agreement signed to the effect that all disputes, save those which involved national honor or territory, were to be settled by the peaceful means of arbitration. In 1905 the next stride for world peace came when President Roosevelt, in a message to the United States Congress, expressed the hope that some future Hague conference would succeed in making arbitration the customary method of settling international disputes in all cases but those of national honor, and that these should be, so far as possible, greatly minimized. Now comes the declaration of President Taft, and the unmistakable answer of Sir Edward Grey, which is but the forerunner of the consummated rapproachement between the two nations. When such is accomplished, who can begin to estimate the course of on-rolling events, and the spread of peace from nation to nation? It takes no prophetic gift to conjure up the time when "nation shall not lift up a sword against nation, neither shall they learn war any more."

The Lord is bringing to pass His great purposes and the words of His divinely appointed prophets shall be fulfilled. Nations and governments of the earth are unconsciously yet most certainly working out His plan. In these the last days, the Dispensation of the Fulness of Times, peace shall be established in the earth, giving mankind a desire to turn their minds to things of the Spiritual Kingdom, Zion shall be established, and the Lord shall return again to His temple and begin His reign of the thousand years of the Millennium. Again the voice of His modern Prophet is heard, "Prepare ye, my people, that ye may not be found wanting in that day."

R. W. Young, Jr.

CONTENTMENT.

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved, and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

HOW TO GET THE BEST RESULTS FROM STUDY.

THE Prophet Joseph Smith said, "We are saved no faster than we gain intelligence," and he also said, "Seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning by studying and also by faith."

When we realize that knowledge is such an important factor in our soul's salvation, we are desirous of learning all that is possible pertaining to the Gospel. The Gospel embraces all truths; all things that are good and profitable for man; all that will raise him to a higher level, or that will implant within his soul a desire to attain to the perfection of our great Example, the Lord Jesus.

The question which confronts us is how to get the best results from our studying: results that will help us to attain this perfection. Realizing the importance of this subject, I shall do my best to give an outline of the method of study which, in my opinion, will give the best results, if followed.

The first topic under consideration is, What do we mean by "study?" The dictionary defines it as follows:—"To meditate,—to think closely."

Many hours are spent in reading, but reading isn't studying in the full sense of the word. I may read a chapter in some good book, which I often have done, and when finished may know but very little of what I have been reading. To study is to concentrate your mind upon the subject about which you are reading; try to sense or feel the the exact condition about which you are reading; put your whole mind and soul into the matter; be one of the characters; think deeply; weigh well the evidences brought forth in the discussion and you will derive much good from your study.

Many of us read too much. Now this is injurious to us, for the mind is only capable of grasping a certain amount. The mind must have time to digest its food. Constant work has a tendency to wear. Machinery that is kept constantly going without repairs will eventually be worn out. Overwork may affect the brain and eyes in the same way.

That which you read should be assimilated. When you have read a certain amount, lay your book aside, and think carefully over what you have been reading. Mix your ideas with the author's—compare them. You have as much right to your own ideas as he has to his. Do not imitate, but be original in thought; be yourself. Do as President Penrose said, "Read a little, but think a great deal." Learn to think. It is pleasant exercise.

Having briefly defined what study is, we shall pass on next to what we should read. This is a very important part of our discussion. Of course we should read none but good books. We should not waste our valuable time in reading unprofitable literature; life is too short for that. The books a man reads mould his character. One writer has said,—"Tell me the books he reads,

and I will tell you what kind of a man he is." A mathematician studies books treating upon mathematics; a lawyer studies books treating upon the law; the doctor studies medical books, etc. Criminals read the light literature which sets on fire the passions. Trashy literature has a tendency to excite evil thoughts. We are what we think; therefore, let us learn to think good thoughts, through reading good books, and success will be assured.

If books have such a power over the man then we should use caution in selecting our books. The man who studies the books written by the great poets, the great scientists, and theologians, naturally tries to put into his everyday life, facts and ideas gained from his studies, and, as a result, he has higher ideals, is broader minded, thinks better, lives better and can make more of himself and his time; he can get more out of this life and is in a better condition to begin his life beyond the veil. Men who use their time in this way are the men who become our thinkers, our statesmen, our teachers and our leaders. Books are great educators and mind developers, so let us not waste our time and poison our minds by reading cheap literature. Let us empty our pocket-books into our heads—it will be a needed rest for our stomachs.

I would suggest that we have system in our studying. Let us outline our work and take a broad view of what we are studying. Let us get an outline first, and then we can make better headway; we can study the details afterward. When we commence to study one principle of the gospel, let us devote our time to it alone, and not try to mix them all together. One thing at a time and that well done is the best policy. We should study books that we may understand, also, for if we do not, our study will grow tiresome and we shall fail to get any good from it.

Another important topic which we should consider is, when to read. I am in favor of the morning. I would suggest the thought of the Prophet Joseph Smith, "Go to bed early, and get up early; then your mind is fresh and vigorous."

Many of us are in the habit of sitting up until midnight for the purpose of studying. This is not good. If we go to bed at ten o'clock and get up at six in the morning—eight hours of sleep is long enough—our study will be more profitable to us.

We should exercise freely, also. A healthy mind needs a healthy body. A walk at times is just as profitable as if that time had been used for study. We should, also, change our subject matter from time to time, for a change is a rest to the mind.

Having suggested a few ideas on how to study, what to study, and when to study, we must, if the discussion is to be profitable, apply them in our everyday life. Let us talk about what we have studied. It does not take from our store of knowledge to impart it to others. On the contrary, it strengthens us mentally, develops and broadens the intellect.

Belfast, Ireland. LEONARD S. MILES.

MINUTES OF LONDON CONFERENCE.

On Sunday, March 26th, 1911, President Rudger Clawson and Elder H. B. Clawson from Liverpool, President W. P. Monson and forty traveling elders of the conference met at "Deseret," High Road, South Tottenham, London, in semi-annual conference. Three well attended sessions were held, the first commencing at 10:30 a.m.

President Monson welcomed the saints and friends, after which Elder John M. Richards read the statistical and labor reports.

Elder R. T. Petty was the first speaker, and bore his testimony to the truthfulness of this great latter-day work, and that great blessings are in store for those who will comply with the requirements of the gospel.

Elder Warren Sirrine explained that it was necessary that the authority should be restored, and mankind endowed with it to officiate in the principles and ordinances of the gospel. The same organization has been established as formerly, and the gospel of the kingdom is being preached.

Elder James S. Nalder spoke upon the personality of God, showing that without a true conception of God and Christ it would be impossible to obtain eternal life, for "This is life eternal that they might know Thee, the only true God and Jesus Christ whom thou hast sent."

Elder Warren Shurtliff said that we had received a commission from God to preach the gospel to every nation, kindred, tongue, and people, and that only such principles are being taught as will tend to the elevation of mankind.

President Clawson pointed out the manner in which the Latter-day Saints conduct their meetings, and that without previous notice the elders are called upon to speak, and do so depending upon the Lord and not upon their own wisdom and learning. Christ did not prepare His sermons, neither did His apostles when they were commissioned to go forth and preach the gospel.

The session closed with prayer by Elder C. B. Petty.

At 2:30 p.m., conference re-assembled, and Elder H. B. Clawson spoke for a short time upon the necessity of spiritual as well as temporal food, and showed that faith is the first essential principle of the gospel.

After the rendition of a bass solo by Brother R. J. Pugh, Elder John G. Darley spoke upon the necessity and mode of baptism, giving scriptural examples which would lead to the conclusion that immersion is the correct mode.

President Clawson then discoursed upon the humble commencement of Christ's early ministry, how He was rejected by the people and considered a friend of the publicans and sinners, and a blasphemer. He fulfilled all the requirements made of Him by His Father, and in choosing His disciples He did not choose men of

great learning, but the humble fishermen of the sea, and made them fishers of men. Likewise, the Church in these last days had a very humble beginning, but has grown steadily from that time.

After the benediction by Elder J. H. Carter, the meeting was adjourned until 7 o'clock. When it reconvened the general and local authorities of the Church were presented and sustained by the saints.

President Monson, soon to return home, bore his testimony to the truth of the gospel of Christ, that it is the power of God unto salvation unto all who believe, and the power of God unto condemnation unto all who do not believe. He also showed how absurd it is to deny latter-day revelation, and how readily the finger of scorn is pointed at those who proclaim this great truth.

President Clawson said that the gospel did not have its beginning upon the earth but in heaven, before the foundation of the earth was laid. It extends to all people, the dead as well as the living. Baptism is an essential requisite to gain entrance into the kingdom of God, and as the dead cannot be baptized the principle of baptism for the dead has been revealed from heaven and is being performed in the temples of God. The eternity of the marriage covenant was also explained by President Clawson.

A tenor solo was rendered by Brother E. F. Tout.

After singing, conference closed by Elder J. W. Saville pronouncing the benediction.

During the sessions, musical selections were rendered by a company consisting of Sister Grace Tout and Brothers E. F. Tout, E. L. McMurrin, J. M. Eccles and R. J. Pugh.

The Relief Society of the North London branch served refreshments between the afternoon and evening sessions.

On Monday, President Clawson met with the elders in priesthood meeting, where reports were heard, questions answered and instructions given.

JOHN M. RICHARDS, Clerk of Conference.

"TRUE freedom demands stern self-discipline, and in nothing so much as in finding and keeping our right places and doing our right work. It was once said of an ambitious man who had left a good trade to study divinity that he had spoiled an excellent shoemaker to make a very poor preacher; and this kind of work is constantly going on in various directions. Youths who might have made their mark as masons, carpenters or machinists sink into utter insignificance as pettifogging lawyers, incompetent physicians or inferior tradesmen. The man who had it in him to become a scientific farmer turns himself into a third-rate bookkeeper, and the other, who might easily have worked his way up to the head of a large manufactory, struggles with poverty in an attic, writing what no one cares to read."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 30, 1911.

"A CITY SHALL BE BORN IN A DAY."

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matt. 24: 32.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9: 14, 15.)

The Latter-day Saints are perhaps as anxiously reading the signs of the re-building of Jerusalem and its occupancy by Judah, as any people on earth, not even excepting the Jews themselves. We see in it the budding of the fig tree of promise—the end of the world of sin, and the commencement of the reign of righteousness. So significant has this sign of His second coming been to the saints from the very beginning of the latter-day dispensation, that Elder Orson Hyde, one of the early apostles of the Church of Jesus Christ of Latter-day Saints, undertook a special mission to Jerusalem for the express purpose of dedicating the land of Palestine for the reception of the dispersed nation, or race. He stood on the Mount of Olives and prayed God to remove the curse from the land and plant in the hearts of the Jews the desire to return and receive their inheritance. Speaking of this visit of Apostle Hyde, Elder John Henry Evans says:

"It may be of interest to know that when Elder Hyde performed this apostolic act of dedicating the land of Palestine, there were no indications of what has since become an immense tide of Jewish immigration to their ancient home. In 1841 there were only a few huts on the site formerly occupied by the City of the Great King, whereas it has now a population of between sixty and seventy thousand; besides throughout Palestine the Jews 'are buying farms and establishing themselves in a surprisingly rapid manner.' The spirit of gathering has been poured out upon this ill-starred race, and they are burning to re-unite under the banner of their ancient name. It is a curious fact, however, that they do

not, as a rule, admit that they gather in fulfillment of prophecy, nor to prepare for any coming event; but nevertheless they have been actuated by a common impulse to rebuild their historic cities and possess once more a government of their own. And in this hope they are aided materially by some of the wealthiest men in the world."

In the light of these circumstances, it is extremely interesting to note the continued development of Palestine and the increasing concern exhibited by the Jewish race all over the world. The Zionist Movement has become a recognized force towards the retaking of the ancient citadel of kings and patriarchs. In line with is subject, we have pleasure in submitting some excerpts from the correspondence of Mr. Frank G. Carpenter, famous for his narratives of peoples and places. This article was printed in several American papers last year:

"The Jews are rapidly coming into their own. This holy city now contains more than 60,000 of them, and they form over two thirds of its whole population. By the new constitution of Turkey they have acquired the right to own land in Palestine, and they can come and go as they please. This has not been the case until now. Jewish immigration has been prohibited, and such Jews as bought real estate have had to purchase and hold it under other names. This was so not only here, but all over the country. But, notwithstanding they acquired land, and I am told that some of the best farming properties of the plains of Sharon are in their hands, and that they own the most valuable business sites of Jerusalem. The new constitution gives them other advantages, and it is probable that they will rapidly increase in number and wealth.

"The Jews of Palestine are not like those of America. They have a costume of their own, and come from so many different localities that it is not always possible to tell who they are. Among them are Persians, Spaniards, Russians, Bohemians, Poles and Germans. There are many Algerians and Moors, and I have seen some from Abyssinia and Egypt.

"They speak forty different languages, and there are many whom the others can not understand. In the main there are just three different classes. First is the Ashkenazium, made up of Jews from Russia, Poland, Austria and Germany. These people are much like the lower class Jews of America, and their common language is Yiddish. The second class is of the Sephardim. They are Spanish Jews, descendants of those who came here centuries ago. These Jews speak a mixture of Spanish and Jewish. The third class is the eastern Jews, made up of Israelites from Syria, Persia, Arabia and central Asia. They speak Arabic and look much like Moslems.

"As far as I can learn, the American Israelite does not stand high among his fellows of Jerusalem. The most of the Jews here

pride themselves on their piety. They think themselves above the Jew who has suffered long contamination by mixing with foreigners, and they especially despise the American. Meeting one on the street they may slap him on the stomach and sneeringly ask how much pork he ate when he was in the United States. In this I refer to the fanatics, who are composed more especially of the Spaniards and the members of the Ashkenazim. These people have inner circles of religious aristocrats, some of whom are supposed to have magic powers of healing. Among them are many men of education and culture, men who know the Bible from beginning to end, and who speak several languages.

"These Jerusalem Jews have fine faces. Many of them have high foreheads, strong noses and mouths and beautiful eyes. Some are fair and others have olive complexions. Their hair is of all colors, from jet black to blonde and fiery red, and there are many old men with beards of silver.

"Indeed, the most of the Jews of the Holy City are old men and old women, many of whom have come here to die. Jerusalem is to the Jews what Benares is to the Hindoo. They hold a superstition that this city is on the direct road to heaven, and that they must come here in order to attain the latter place. I am told that many of the Jews of this city believe that if they should die in other lands they will be dragged under the earth through the globe to the Mount of Olives, where the resurrection is to take place. There is a Jewish cemetery on the side of that mountain which contains thousands of tombs, and it is there that the Jews are laid away. It is said that soil from that spot is sent all over the world in order that it may be put in Jewish coffins. Not a few of the old men who live here have left their businesses to come. Some have given their foreign estates to their sons and relatives, and receive allowances from them. Not long ago one such came to the American consul and said he would like to leave some money to found a synagogue in Jerusalem. He looked dirty and ragged, and the consul asked what he had to leave. He replied that he owned under other names six good houses in Jerusalem, and that the money from these had been saved out of an allowance of a thousand dollars a year which his sons in New York had been sending him.

"The Jews of Jerusalem are far more particular as to the observance of their religion than are the Jews of America. There are more than one hundred synagogues in this city, and in all of these worship is held. I have attended many of the services and find the churches usually full. The men read Hebrew aloud. They come in their best clothing, and some of the old men are gorgeous in rich gowns of velvet and silk.

"The Sabbath here begins Friday night, and it does not end till 6 o'clock Saturday. The beginning is just as soon as the stars can be seen Friday, after which no work of any kind must be done.

Neither fire or lamp may be lighted, and the most of people light their lamps before the dark comes and hire Gentiles to come in at bedtime to blow them out. The meals for the Sabbath are all cooked beforehand, and if there are any hot dishes they must be cooked by the Gentiles.

"It is on the edge of this Jewish quarter, just below the Mosque of Omar, where Solomon's Temple once stood, that the Jews come weekly to sorrow over the loss of Jerusalem and pray God to give the land back to them. The custom has been observed since the middle ages, and it is still celebrated every Friday afternoon and Saturday morning. It takes place in a narrow alley surrounded by miserable houses. One side of this alley is walled with great blocks of limestone, which form a part of the temple area. Against this wall about fifty men and women were leaning when I visited the place last week. They had their heads bowed, and many of them shook with emotion as they prayed, sobbed and wailed. The most of them were old, and the long curly locks which fell down in front of their ears were of silver. Others were just in their prime. There were also young men and young girls. Not a few of the male mourners wore European clothes, and I saw one woman wailing in a hat and gown of Parisian construction. Most of the women, however, were dressed in Jewish costume with shawls wrapped around their heads.

"Each of the mourners had a book in his hand and read the Lamentations of Jeremiah, swaying back and forth as he did so. Now and then the whole party broke out into a chant, a grey-haired rabbi acting as leader and the rest coming in on the refrain. The substance of one of the chants was as follows:

'O Lord, we pray Thee have mercy on Zion,
Gather the children of Jerusalem together!
May the kingdom soon return to Zion!
Comfort those who mourn over Jerusalem,
And let the branch of Jesse spring up in Zion!'

"The Jews of other lands are liberal in their gifts to the Jews of Palestine. They have established schools and hospitals in and about Jerusalem, and have agricultural colonies scattered over the country. These colonies already comprise 5,000 members, and they own something like 100,000 acres of land. Some are in Galilee, some in Judea and a very large one is not far from the seaport of Jaffa.

"The latter is known as the Rishon le Zion. It supports a village of 500 people, who cultivate 2,500 acres of rich vineyards and orchards. This colony annually makes millions of gallons of wine and it has a large export of Jaffa oranges. It was founded by the Rothschilds and afterward managed by the Hirsch colonization fund. It is now said to be run at a profit. The other colonies are similar to it, and some of them nearly as large. Each has a school, a drug store, a hospital and a synagogue.

"The Sir Moses Montefior colonies and schools here at Jerusalem are doing good work, and the French-Jewish society, which has 1,000,000 members, is now maintaining 140 schools, including manual training schools for girls and boys. If the students do well they are given a capital to start out with and are established in little shops of their own. In some of these schools the children are so poor that they are furnished one meal a day, and one suit of clothes every year.

"In addition to the above there are many other sources from which money comes here. There is one fund collected from the synagogues of the United States, which is regularly sent from New York to the Holy Land. It is contributed to by Jews all over our country. I understand that there is some question as to whether this fund is as well managed as it should be, and it is said that our consul has been asked to investigate its distribution. There are so many Jews here that the greatest care should be taken that the money should reach the right parties."

In commenting upon this evident earnestness of the Jews to make Palestine the rich and fertile country it was in the days of the national existence, the *Deseret News* of February , 1910. says hopefully:

"One of the remarkable signs of the times is the gathering of the Jews to Palestine. The proclamation of a constitution in Turkey, by which Palestine has profited, in common with other parts of the empire, has been the signal to many to go to the land of their fathers, and immigration has been going on on a large scale during the last few years.

"Four-fifths of the population of Jerusalem is now said to be of Jews. Large tracts of land around Lake Tiberias have been bought up and converted into farms. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is being sold to Jewish syndicates.

"Almost the whole of the extensive plain of Esdraelon has been bought up by Jews. Their colonies spread from Dan to Beersheba, and even to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

"The Jordan Valley, once the property of ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

"At Jaffa, Tiberias, Safed and Haifa (Mount Carmel), Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

"Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Synagogues and schools are rising up everywhere.

"Such are the reports from Palestine. The movement toward the Holy Land is irresistible. It is led by the same hand that opened the waters of the Red Sea. It is the fulfillment of the sure word of prophecy."

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." (Isaiah 66: 8-10.)

Haste the day!

S. N. L.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home March 23rd, 1911, per s.s. *Southwark*: From Great Britain—Garnet Woodward. From Switzerland and Germany—Joseph A. Brockbank. From Scandinavia—Peter Andreasen, Erastus Johnson. With the company were twenty-nine emigrants in charge of Elders Erastus Johnson, Garnet Woodward and Joseph A. Brockbank.

Baptisms.—A baptism was held in Burnley (Liverpool conference), Saturday March 25th, 1911, at which seven souls were baptized. Elder John T. Greene officiated.

At a baptismal service held in Glasgow (Scottish conference), four members were added to the Church by baptism, Elder William A. Budge officiating. The service was well attended by saints and friends.

At a baptismal service held at "Deseret" High Road, South Tottenham (London conference), March 20th, 1911, one person was baptized Elder John M. Richards officiating.

On Sunday, March 26th, 1911, between the afternoon and evening sessions of the semi-annual conference, at "Deseret," High Road, South Tottenham, London, a baptismal service was held, when five souls were admitted into the fold of Christ by baptism, Elder Warren Sirrine baptizing four and Elder Ezra Sorenson one.

District Meeting.—A district meeting was held at West Hartlepool (Newcastle conference), on Sunday, March 19th, 1911, with President Joseph W. Clark, Elders George B. Chambers, Ben A.

Critchlow, George Briggs and S. R. Dunkley in attendance. A Sabbath School was held in the forenoon. After the customary opening exercises at the afternoon session, President Joseph W. Clark placed the names of the general and local authorities before the saints, and all were sustained. Elder George B. Chambers took for a subject the ninth Article of Faith, and showed that revelation, such as was necessary in the early days for the guidance of God's people, is also necessary to-day. President Joseph W. Clark said that the Latter-day Saints held a position similar to that of the Savior, when He asked the people which of His good works they stoned Him for. Also explained how the binding of Satan will come about by man's individual efforts do the will of the Father. At the evening session a much larger number, many of them being investigators, were in attendance, and Elder Ben A. Critchlow held their attention for an hour. He showed clearly that the existing conditions for many centuries past had made it necessary for the Latter-day Saint missionaries to go forth in fulfillment of the Savior's prophecy as given in Matt. 24: 14. The keys given to Peter were those of priesthood and authority. During the services, Sister Amy Wright rendered in her usual pleasing manner the solos, "Ora Pro Nobis," and "A Dream of Paradise."

Successful Socials.—The Relief Society of the Sunderland branch of the Newcastle conference held a very interesting and successful "tea" and social in Park Hall, March 23rd, 1911, in commemoration of the anniversary of the Relief Society. The proceeds will be used to benefit the poor of the branch. The sisters can well be commended for their good work here.

Another social was held at 47 Scotch Street, Carlisle (Newcastle conference), March 20th, 1911. About forty people were in attendance, and were greatly entertained by songs, recitations, readings; also the trial scene of "The Merchant of Venice," was successfully played. Ten shillings was the sum realized.

A very successful social was held in the New Hall at 106 Ann Street, Belfast (Irish conference), Friday night, March 17th, 1911. The party was given by the sisters of the Relief Society of the branch. An admission fee of one shilling was charged, and the proceeds are to go towards paying the expenses involved in moving into and fixing up our new hall. An excellent program, consisting of sketches, songs, recitations and music was rendered. Many of our friends assisted in this feature of the entertainment. The sisters, assisted by friends who attend our services, furnished refreshments of a substantial nature. Everybody seemed to enjoy the evening very much. About £2 15s. was realized. We thank both saints and friends for their hearty support.

The Halifax branch Relief Society held a concert on March 15th, 1911, in commemoration of the organization of the Relief Society. A program of songs and readings was rendered. We spent a very

pleasant evening, the presiding elders of the branch being present. Elder Edward C. Rich spoke of the good results derived from Relief Society work. About sixty persons were present.

The members of the Dublin branch (Irish conference), with their friends, on March 17th, 1911, enjoyed a most pleasant social, given by the Relief Society of that branch. The program, consisting of songs, recitations, duets and a farce, was very well carried out, and was highly appreciated by the audience. The members of this branch can well be proud of their talented children, who aided much in making the program and social a success.

Monday evening, March 20th, 1911, following our conference, the saints and friends of the Hull branch enjoyed a delightfully informal tea and social. About sixty people sat down to tea, and mirth and good humor prevailed throughout. An impromptu program was given during the evening, and added to the sociability of the occasion. Possibly thirty of those assembled were non-members, and the social was pronounced the success of the year.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XVIII.—Revelation.

Text: We believe all that God has revealed, all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.—*Articles of Faith, 9.*

I. What is Revelation?

1. The making known of divine truth by communication from the heavens.
2. Compare with inspiration. Note that revelation and inspiration differ rather in degree than in kind.
3. Revelation is God's means of communicating with man. (Amos 3: 7; see also I. Nephi 22: 2.) (a) Not all can attain the position of revelators (Psalms 25: 14). (b) Revelators are privileged counselors (John 15: 14, 15).

II. Revelation in Ancient Times.

1. Prior to "the meridian of time." Consider following instances: Adam (Genesis 2: 15-20; P. of G. P., Moses 3: 16; 5: 4, 5; see also Doc. and Cov., Lectures on Faith 2: 19-25.) Enoch (Genesis 5: 18-24; Jude 14; P. of G. P., Moses 6 and 7); Noah, Abraham, Isaac, Jacob, Moses and others (See Lesson 12, "Authority in the Ministry.")
2. During the personal ministry of Jesus Christ. (a) Christ Himself was a revelator (John 5: 30; 12: 49, 50; 14: 10, 31. (b) The apostles likewise (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 23; 4: 15; I. Cor. 2: 10-12; Rev. 1: 1.)

III. Revelation as an Essential Characteristic of the Church of Christ.

1. Revelation foretold as an endowment of the Church in the present dispensation. (a) Bible prophecies (Rev. 14: 6; 18: 4; compare Proverbs 29: 18.) (b) Book of Mormon predictions (Ether 4: 7, 11; II. Nephi 3: 7; 26: 13, 14; 27: 6, 7; see also III. Nephi 25: 5, 6; compare with Mal. 4: 5, 6, and P. of G. P., Writings of Joseph Smith 2: 36-39, and for the fulfillment see Doc. and Doc. 110: 13.)

IV. Present Day Revelation.

See Doc. and Cov. 20: 11, 12; 1: 11; 11: 25; 35: 8; 42: 61; 50: 35; 59: 4; 70: 3, and the entire volume as evidence of the continuation of revelation in the Church to-day.

V. Revelation Yet Future.

References last cited apply here; see especially Doc. and Cov. 20: 35; 35: 8. Note the Lord's denunciation of those who deny the spirit of revelation and the giving of additional scripture (B. of M., II. Nephi 28: 29, 30; 29: 6-12; and especially Doc. and Cov. 11: 25.)

General reference: "The Articles of Faith," Lecture XVI.

DIED.

Oldfield.—At Bradford (Leeds conference), February 6th, 1911, William John Oldfield; born October 11th, 1851, baptized and confirmed by Elder Henry Coulam, October 31st, 1896.

Williamson.—At 176 Snugville Street, Belfast, February 8th, 1911, Rebecca Williamson. The deceased was 17 years of age, and a good Latter-day Saint.

Alcock.—February 10th, 1911, Sister Susannah Alcock; born November 17th, 1868. Deceased was baptized March 30th, 1910, by Elder Silas L. Rogers, and was a faithful Latter-day Saint.

Hunt.—February 18th, 1911, Brother Dennis Edward Hunt, born September 1st, 1875. Deceased was baptized December 28th, 1909.

Fayers.—At Shillingford, March 8th, 1911, Brother James O. Fayer; born November 10th, 1870; baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints October 15th, 1902. Interred at Shillingford, March 11th, 1911.

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